

The Heritage Lodge

No. 730, A.F. & A.M., G.R.C.



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FOREWORD

It is indeed a great pleasure as Worshipful Master of The Heritage Lodge No. 730 to be allowed the opportunity of writing a foreword to the new format for the lodge proceedings. It seems that we are adding another to the many available Masonic books, but all too often the good ones are somewhat scarce, and I can only hope that over the years the quality of the educational material presented in our proceedings will merit the approval and approbation of the general membership and particularly be of use to Masonic scholars.

In its formative years the lodge has provided a forum for earnest researchers to give papers and other educational material, and the customary practice has been to combine these with the summons for the next meeting. Last year a decision was made to produce the papers in one volume in the hope that it will form a necessary and useful addition to a member's Masonic Library.

A word of thanks must be accorded to the Editor and the Editorial Board with the hope that their efforts will be extended into the future, and will meet with success. It is a privilege to be associated with this publication as Worshipful Master and writer of this Foreword.

David C. Bradley
Worshipful Master

EDITORIAL COMMENTS

This volume marks the beginning of a new concept in masonic outreach adopted by The Heritage Lodge in bringing to its members and correspondence subscribers all the papers presented during the fiscal year in a single volume. If you have been attending the meetings of the Lodge or reading the Lodge Proceedings, you will have been made aware of the escalating costs of publishing each paper separately.

The Lodge Summons, along with a summary of the regular activities of the Lodge, as well as important notices of coming events and special announcements will continue to be sent to every member by the Lodge Secretary prior to each regular lodge meeting.

There were only two written papers presented this past year. The first paper titled "Preparing a Paper for Presentation in The Heritage Lodge" was presented by R.W. Bro. Wallace E. McLeod at the 28th Regular Meeting of the Lodge held in Cambridge, September 21, 1983. The second paper titled "Freemasonry at Sea" was presented by V.W.Bro. John Storey at the 21st Regular Meeting of the Lodge held in Chatham, May 16, 1984. Because of the specialized nature of the two papers, the traditional review by three critics and rebuttal procedure was not followed; although a brief discussion was recorded for Bro. Storey's paper.

Another highlight for the year was the multi-media production about the life of Brother Wolfgang Amadeus Mozart titled "Whom the Gods Love Dies in His Youth", presented by R.W.Bro. Peter de Karwin at the 30th Regular Meeting of the Lodge held in Port Hope, March 21, 1984.

Jacob Pos

PREPARING A PAPER FOR PRESENTATION IN THE HERITAGE LODGE

R. W. Bro. Wallace E. McLeod

INTRODUCTION

If you have been following the advance notices of papers scheduled for presentation in The Heritage Lodge, you will recall that at one time you were looking forward to hearing more this evening about "The Old Charges." In the Spring of this year however your Master was talking to me, and he happened to remark that not too many of the Brethren were coming forward and volunteering to present papers. This is a trifle disquieting, because one of our stated aims is "to encourage participation ... in the activities of the ... lodge." Here, it seems, we have a problem. Is there a solution? After we'd discussed it for a while, your Master asked me to come and talk to you about it this evening. That accounts for the change of topic.

There may be several reasons why you are not participating. Maybe you're not interested. If so, we can't help you. Maybe you're interested, but you don't have time. There's not too much we can do there, either. Maybe you're interested and have a bit of time, but you just don't know how to start. That gives us something to work with. Some of us, I'm afraid, are under the impression that there's a kind of magic involved in preparing a paper, or that it makes impossible demands on your time, or that it requires tremendous talent and intensive training. It can do all these things, but it doesn't have to. The main purpose in presenting a paper to The Heritage Lodge, or to any lodge, or to any group, is to tell your audience something they don't already know, and to make them think that they want to know it. That's all there is to it. It's a simple rule that's been known for centuries. "To please and to instruct" was the way the ancient Romans put it.

FINDING A TOPIC

How do you find a subject that your audience doesn't know about? Here again it's not as hard as we sometimes imagine. Every one of us has a store of specialized knowledge, or a particular skill, and can do something, or talk about something that the rest of us can't. Perhaps it has to do with our work, or maybe it arises out of our reading, or perhaps it's connected with a place we've been, or a person we've met. The point is that we do not all have identical memory-banks, we have each had unique experiences, and we all have something to say to our fellows that will interest them. It's just a case of finding something that

will be appropriate to talk about in a Masonic lodge; and for that, you may have to do some research.

And there's another word that frightens many people: "research". It shouldn't, you know. It's not very different from the word "search". If you are researching, you are really just searching, just looking for something to say. If you want, you can draw a distinction between "original" research, that is, looking at original sources and documents that shed light on a particular question, and "secondary" research, that is, looking at what other people have written and published about the subject. Often we think that only the first kind, the original research, is worth doing; but that's not true at all. Secondary research, our Senior Warden has told us (Newsletter of the Committee on Masonic Education, volume 1, no. 3 (October 1981), page 28), "is more common, and it is not to be despised. What you find will not be new, but it may be new to you" -- and, we may add, new to your friends and brethren as well.

Well, now, the first stage in your research, in your looking, is to look for a topic. Since we are talking primarily about preparing a paper for The Heritage Lodge, your topic will undoubtedly concern Masonry, and it will probably deal with our Masonic Heritage -- what we have inherited from our predecessors. It may focus on the Craft of today, but if so, will set it against the perspective of the past. In some sense then it will be a historical paper. If it discusses Masonic symbolism, it will show how our symbols evolved into their present significance. That is what Bro. Timothy H. Barnes did in his paper on "The Great Lights of Masonry," that appeared in the Lodge Proceedings, volume 4, no. 3 (March 1981). If it concerns our Constitution, it will not just talk about the Constitution of today, but it will show how the legislation gradually developed over the years. That is what M.W.Bro. W. K. Bailey did when he discussed "The Constitution of Grand Lodge 1855-1979" (Proceedings, volume 2, No. 6 (September 1979)).

The range of possible Masonic historical topics is practically endless. You could talk about some symbol, or about the constitution, yes. But consider some of the other possibilities:

Masonic postage stamps (Did Britain really issue a stamp with the square and compasses at the end of World War II? What famous Masons have appeared on Canadian stamps?)

Masonic music (What does Mozart's The Magic Flute have to do with the Craft? What can we learn about Sibelius's Masonic music?)

Masonic poems (Tell us about Robbie Burns. Who was Rob Morris, and why is he an honorary Past Deputy Grand Master of our jurisdiction?)

Masonic stories ("The Man who would be King," by Kipling. Are there any traces of the Craft in the stories of Sir Arthur Conan Doyle or Mark Twain? Both of whom were masons.)

Masonic artifacts (A discussion of some old Tracing Boards in Ontario. What is the significance of the Master Mason's certificate? I had a good paper on that topic that I hoped to present at Grand Lodge, but authorization was not forthcoming.)

Relations with other Grand Lodges (Why does the United Grand Lodge of England not recognize the Grand Lodge of Japan? What is the Universal League of Freemasons?)

The relationship with the Roman Catholic Church (M.W. Bro. E. W. Nancekivell has provided a good summary here. But it would still be useful to know exactly what the new code of canon law really says about the Craft.)

Anti-Masonry (It's still with us. I have a pamphlet called Freemasonry - A Way of Salvation?, by John Lawrence, published in 1982 as part of a conservative Anglican Pastoral Series, ISBN 0-907536-23-9; and a book by Salem Kirban, called Satan's Angels Exposed, published in 1980 and distributed by Morris Cerullo World Evangelism, ISBN 0-912582-32-4.)

Women and Masonry (Lawrence Runnalls has already told us quite a bit about that topic.)

Blacks and Masonry (Who was Prince Hall anyway? Is it just racial prejudice that keeps us from recognizing Prince Hall Masonry?).

It's just a case of sitting down, and learning something interesting that your brethren don't know that you can persuade them they want to know.

TAKING NOTES

Once you have your topic, how do you proceed? Well, you have to gather your information. Whether you are dealing with original research or secondary research, the method is the same. Read, read, read! If you are reading a lot, it's practically impossible to retain all the details in your mind, and so you will have to take notes. Keep a lot of small pieces of paper at your side as you read, 3" x 5" cards, or 5" x 7" cards, and take notes. "Why use cards or little pieces of paper?" I hear someone ask. Well, you could do it all on large sheets, but you're not just planning to copy out a whole book in order. You will want to select

and rearrange the facts. You could perfectly well reorganize the material on large pieces of paper, copying it over each time; but it's far easier to manage with the little ones. If you are not already thoroughly familiar with the topic, a lot of your notes will be background material; but be careful to record anything that strikes you as particularly interesting. In general use your own words. If you do quote directly from your source, make sure that the quotation is accurate, and enclose it within quotation marks. You should put only one fact on each card. Your notes should not consist of long excerpts, but should be simply an abbreviated summary, together with a heading and a page reference. The summary will recall the details to your mind, or if it doesn't, your page reference will let you look it up again. If you were collecting information about Simon McGillivray, for example, a typical entry on one of your cards might look like this.

SIMON MCGILLIVRAY

CHARACTER: GENEROUS

- contributed his own money to the relief of Bro. Chris. Danby (of whom he did not approve).

Robertson, vol. 1, p. 1121.

ARRANGING THE NOTES

Then, when you think that you have a fair grasp of the material, and have amassed a lot of cards, you can start to sort them. If you've gathered your information from more than one source, you will find when you come to look at your cards that they are all mixed up. Sort through them once or twice, to remind yourself of what's on them. You will usually find that several of them can now be placed together. For example, suppose that you found two other cards like these:

SIMON MCGILLIVRAY

CHARACTER: GENEROUS

- contributed his own money to pay off the debts of his lode in England.

Robertson, vol. 2, p. 164.

SIMON MCGILLIVRAY

CHARACTER: GENEROUS

- advanced his own money to pay off

the debts of the Provincial Grand Lodge of Upper Canada, and was never repaid.

Robertson, vol. 2, p. 109; also p. 143, p. 151.

You will see that those three cards can be put together as striking testimony to Bro. McGillivray's generosity with his money.

There will be more than one possible way of arranging your cards logically; try various combinations until you find the one that seems best to you. If you are putting together a biography, one possible arrangement would be:

- (1) outline of his life;
- (2) Masonic activities;
- (3) character;
- (4) significance.

In any event, before you start to write you should make out a plan of the whole paper, in order to make sure that it is clearly organized. You may have to try more than one plan before you can actually start writing. Ideally, a paper should have a "thesis". That is, it should not simply recite the facts; it should attempt to prove something. That makes it more interesting. The thesis can be quite simple. "To demonstrate that Simon McGillivray was important in the history of Canadian Masonry" would be one way of dealing with a biography.

WRITING

Once you have your facts, and your outline, you can start to write. This is really where the hard work you've done begins to pay off. If your notes are thorough enough and if your plan is logical, you'll find that the essay will almost write itself. Use your own words as much as possible, and try to keep your style brisk and readable. Of course you will probably still have to write out the whole thing several times, because as you re-read it you will see changes that must be made. It is a good idea to write your first draft using only every other line of the paper, or even every third line. That way you will have lots of room to make some of the alterations, and perhaps save yourself the labour of copying out at least one draft. As you go, put the page-references to your sources in the margin or at the foot of the page. That way you will always be in a position to check the facts as need arises. Don't try to include everything you have found out. You will not be able to use all your cards. Some of them provide information that just doesn't fit into your essay plan.

If you're not in the habit of writing, it will be useful to consult someone - your long-suffering wife, or your son or daughter or a friend - about such things as sentences and paragraphs. In fact, it's a good idea to get someone to read your whole paper and criticize it. One of the hardest things in the world is to accept constructive criticism readily; but it is one of the surest ways to improve a paper. It's a very good idea to put your paper away for a few days so that you aren't so close to it, and then come back to it and try to read it with a fresh eye, as if it were someone else's work. That way, you'll have a better chance of making sure that it is clear, logical, and interesting.

Your final version should be typewritten, on standard 8 1/2" x 11" white bond paper. It should be double-spaced, or even triple-spaced, with wide margins at the top and bottom and on both sides. That will make it much easier for the Editor to deal with, and it will also be easier to deliver in Lodge. This final version should include your footnotes, or endnotes. You don't have to document every statement you make, because much of what you say will be common knowledge. The notes will serve to give your authority for a particular statement that may be controversial or less well known, or to tell the source of a direct quotation, or to refer to fuller discussions of certain topics that you mention in passing. Once you have finished your paper, be sure to keep an extra copy of it in a safe place, so that your work will not all be wasted if the mail should somehow go astray, or some other calamity occurs.

A written paper is not quite the same thing as an orally delivered paper, and you will want to make certain small adjustments before you come to speak in Lodge. For one thing, in the spoken version you won't include the notes and references to particular pages, though you may well want to mention in general terms where you found some of your material. Likewise, if there is some detailed technical point debated in the paper, it may be preferable to curtail that part of the discussion. Remember that your function is "to please" as well as "to instruct". It would no doubt be useful to tell you how to present a paper orally before Lodge, but that question would want a whole evening to itself, and I do not propose to address it on this occasion. Let me say simply that it can be a terrifying experience the first time you have to do it. But it is much easier if you have a written text in front of you to read from; that way, it doesn't matter quite so much if you get stage-fright and your mind "goes blank".

TOPICS TO START WITH

There are, as we have said, an almost infinite number of topics. But for the Masonic researcher who is just

beginning, it's easy to choose a subject that is too big. Once we start working on it, we find that we have to keep reading more and more books, and taking more and more notes, and we never seem to reach the end. It gets very discouraging, and we may feel tempted to give up altogether. Some very good subjects are like that; the study of a single Masonic symbol would make a good paper, but it would take a lot of work, and it would be better to cut your teeth on something else first.

There are two types of topics in particular that commend themselves as suitable for beginners. They are lodge histories and biographies. Let us dilate on each. In general, a lodge will have all the material that is needed for the writing of its own history; this will involve the reading and digesting of the secretary's minute book, and any other relevant papers that are available. That is, it is primary or original research. If the lodge is one of the older ones there may be an overpowering mass of material; and you will always have the problem of deciding what to include and what to leave out. A lodge history can be a fascinating document, or it can be mind-numbingly dull. It's up to the writer. A lot depends on the selection of detail. But since R.W.Bro. Charles F. Grimwood has given us a number of practical pointers in the booklet "The Lodge Historian," printed as the First Special Publication of The Heritage Lodge, this topic need not detain us any longer.

MASONIC BIOGRAPHIES

But the type of essay that is the easiest to do, and one of the most interesting, is biography. There are hundreds of famous masons; it may be that they were not all famous for their Masonic activity, but they were famous for some reason, and they happen to have been Masons. Often books have been written about them that did not even mention Masonry. It would be quite acceptable in The Heritage Lodge to give a paper that tied both halves of their lives together. Let me give you some examples. Whence Come We? tells us on page 258, "Bishop William C. White (M, 1873-1960), the missionary who amassed the great Chinese collection in the Royal Ontario Museum, was Grand Chaplain in 1937." But Prof. Lewis C. Walmsley published a life of this man, under the title Bishop in Honan (University of Toronto Press). It would make a great paper to summarize Walmsley's book and to find out about White's Masonic career, and see if he did anything for Masonry. We note that Whence Come We? says (page 204) that he was responsible for the memorial service we still use. Most of this would "only" be secondary research, but it would still be most valuable. Really, it would be just a glorified book review, but there's nothing wrong with that! There are lots of other examples. Let me quote from the report to Grand Lodge of the Library Committee for 1976. "Mary Beacock Fryer, Loyalist Spy (Besancourt

Publishers, Brockville), is the gripping story of Captain John Walden Meyers, British courier in the American Revolution, and first Worshipful Master of Moira Lodge, No. 11, Belleville. Marjorie Wilkins Champbell's Northwest to the Sea (Clarke, Irwin) relates the adventures of William McGillivray, head of the fur-trading Nor' West Company and founder of Fort William; he was Provincial Grand Master of Montreal and William Henry at the same time that his brother Simon was Provincial Grand Master of Upper Canada.... In Desmond Morton's The Canadian General (Hakkert), we read of Sir William Otter, who fought in the North West Rebellion, and led the Canadians in the Boer War; he was appointed Grand Steward in 1923.... Watson Kirkconnell, member of Faithful Brethren, No. 77, Lindsay, and sometime President of Acadia University, has written his memoirs under the title A Slice of Canada (University of Toronto Press)" (page 105). The Lodge would welcome a paper on any of these men.

If you are more venturesome, you could try a life of somebody whose biography has not yet been written. This would entail a bit more work, perhaps looking up obituary notices in the newspapers, or the like. A number of our Past Grand Masters would amply repay further study. I think in particular of Daniel Fraser Macwatt and Frederick Weir Harcourt, but there are others. There is just one request that I should make. The man whose life you write about should have done something of lasting importance either in Masonry or in the outside world (or both). It would be a waste of the lodge's time to present a life of someone who had contributed nothing to the world or to Masonry. In Whence Come We? you will find nine brief biographies, which (I can say modestly) are models of their type; each one explains clearly why the man was important. Chapter Eighteen of the same book names more than a hundred famous Masons; virtually every one of them might justly claim our attention, and could well be the subject of an address to The Heritage Lodge. If it turns out that you don't find enough information about your man to make a full paper, you could perfectly well treat several of them together. One could imagine a fascinating talk dealing with two or three newspapermen, or architects, or physicians, or railwaymen.

Well, once again, my advice to beginners in Masonic research is to begin with Lodge histories, or, even better, lives of Masons. My judgement is confirmed as I look at the publications of certain other lodges of research. In the Transactions of the American Lodge of Research, volume 14, for 1980, we find "An Historic Account of Freemasonry on Staten Island, N.Y. from about 1776 to 1981" (all in 9 pages); and we also find an article on "Daniel E. Lemm, Master Mason." It turns out that he was the cause of a dispute in the years 1888-1891 between New Jersey and New York about territorial jurisdiction. In the Bulletin of the Illinois Lodge of Research, volume 2, no. 3 (for July 1981), there are short lives of the First President of the

University of Chicago, of the founder of the service club Lions International, and of the two doctors who first made extensive use of the medical preparation later patented under the name of murine. All four were Masons. Or again, in the Transactions of the Texas Lodge of Research, Volume 17 (1981-1982), there is "A History of Kerrville Lodge No. 697, A.F. & A.M.: The First Fifty Years". And there are five Masonic biographies: one of a Texas Mason who was hanged as a spy in the American Civil War, one of the first Mason in El Paso to preside over a Craft Lodge and a Royal Arch Chapter and a Knights Templar Commandery, one of the second Grand Secretary of the Grand Lodge of Texas, one of a millionaire from the early days of Dallas, and one of an early Methodist minister (written by his grandson).

AN EXAMPLE

Perhaps it would be appropriate to include a case history and a specimen life. For several years now I have been interested in Simon McGillivray, an important figure in our early history. He was Provincial Grand Master in Upper Canada from 1822 to 1840. He went through a financial crisis about 1825, and could not visit his province after that. John Ross Robertson's History several times mentions a younger associate of his, by the name of John Auldjo. McGillivray sent him to Canada as his Deputy in 1837, and we are told that Auldjo presented a report on the state of Masonry in the province. The report, according to John Ross Robertson, had disappeared. And unfortunately the historian didn't know anything further about Auldjo's life.

The files of the United Grand Lodge of England contain many documents about the Craft in Canada - over 500 in all. During my visits to England I've been going through these, to try to find out what they contain. I've prepared a catalogue, and it is suitable that I should place a copy in the hands of the Master, for the convenience of the Lodge. (The presentation to R.W.Bro. Balfour LeGresley, Worshipful Master, was made at this time.) There are exciting things there; for example, there is an explicit statement that an early form of our present mode of working was introduced here in 1825. Another exciting discovery was the original of John Auldjo's long-lost report to Simon McGillivray. When this turned up in February of 1981, it seemed to be of considerable importance, and so I requested permission to publish a transcription. It appeared, with a brief commentary, in the Proceedings of Grand Lodge for 1981. At least I thought it was important. So far as I can tell, no one else has even read it.

Anyway, at the time the report was found, we still didn't know anything about Auldjo's life. There were several tantalizing hints in John Ross Robertson. Though Auldjo apparently was going to visit Canada from England,

McGillivray refers to him as "of Montreal", and says that "he has connection and property both in Montreal and in Upper Canada". So I wrote to the Public Archives of Canada, in Ottawa. They have a tremendous collection of early documents, well indexed, and a very helpful staff. They promptly sent a marvellous three-page letter summarizing their results; several members of the Auldjo family had been merchants in Montreal in the years from 1796 to 1831; our John had been born in Montreal, as shown on his baptismal record. He attended Cambridge University, and there were said to be some letters about him in the archives of Queen's University. So I wrote to Queen's University in Kingston, and they had the files of a Kingston lawyer who had managed Auldjo's affairs in Upper Canada. The archivist there contributed some information, and also a photocopy of a letter written in 1870 by Auldjo, who signed himself "Acting British Consul at Geneva, Switzerland". The writing was identical with that of the report in London. Again, there is a published book that lists all the alumni of Cambridge University, and tells a bit about them; it referred to a newspaper obituary in The Times of London, and several other sources. The Masonic records in London disclosed that, when Auldjo joined the Craft, he gave a Cambridge address, and he was proposed by Simon McGillivray. Everything was tying together nicely, and enough details were duplicated to prove that we were dealing with only one John Auldjo, not several.

I shan't continue to bore you with the other details of the research; you get the idea. In due course it resulted in a brief life of John Auldjo, which is to appear in the published version of my inaugural address as Master of Quatuor Coronati Lodge; but since that will not be printed for nearly two years, it might be appropriate to give you as it were a "sneak preview".

The thesis, the purpose of the biography, is to show why McGillivray chose Auldjo as his Deputy, and why Auldjo did not accomplish more than he did in Upper Canada.

JOHN AULDJO (1805-1886), DEPUTY PROVINCIAL

GRAND MASTER OF UPPER CANADA

Life of John Auldjo. The name Auldjo was originally confined to Renfrewshire, Scotland. According to tradition the progenitor was an Italian immigrant named Algeo, who came from Rome about 1500 or shortly before, "in the suite of one of the Abbots of Paisley".¹ In the decades around 1800 several representatives of the family had close ties with the Canadian trade. Alexander Auldjo (1758-1821), a partner in the Montreal firm of Auldjo and Maitland, was Member for Montreal West in the Legislative Assembly of Lower Canada from 1796 to 1800. His wife Everetta Jane

Richardson (ca 1774-1808) was connected with several powerful trading houses. Her uncles James Phyn (1742-1821) and Alexander Ellice (1743-1805), and in due course her cousin Edward "Bear" Ellice (1781-1863), belonged to the London firm of Phyn Ellices and Inglis (1787). Her brother John Richardson (1755?-1831) and her cousin John Forsyth (1762-1837) were partners in its Montreal counterpart Forsyth Richardson and Company (1790). Both firms were involved in the so-called XY Company (1798), which merged with the North West Company in 1804. 2

John Auldjo, elder son of Alexander Auldjo and Everetta Jane Richardson, was born in Montreal 26 July 1805, and baptised 12 August, by the Reverend J. Somerville, Minister of St. Gabriel Street Presbyterian Congregation, Montreal. Soon after the War of 1812 his widowed father returned to Britain with his two sons. In due course John was admitted as a pensioner to Trinity College, Cambridge (12 November 1822), though he never took a degree. He withdrew from university for reasons of health, and settled in the south of France, at Nice, where he resided for some time.

The Canadian mercantile aristocracy was a clannish breed, and tended to cement business ties by more personal alliances. And so on 18 September 1826 John's younger brother Thomas Richardson Auldjo (1807-1837) married Anne McGillivray (1805-1856), niece of Simon McGillivray, and daughter of the late William McGillivray, sometime Chief Director of the North West Company, and his wife Magdalen McDonald (died 1811) sister of the fur-trader John McDonald of Garth (1774?-1860). The wedding took place in the parish of St. Lawrence Pountney, London, with Archdeacon John Strachan, D.D., (1778-1867), of York, Upper Canada, officiating; he later became first Bishop of Toronto (1839). 3

John Auldjo, it seems, returned to London for his brother's wedding. Not long after his arrival he managed to lose a considerable sum of money at private play with the Marquess of Clanricarde (1802-1874) and certain of his friends, the game being three card 100. On consultation with his advisors Auldjo brought an action for recovery of his funds, and proceeded against three of the part on a charge of conspiracy to defraud. An unpleasant public correspondence ensued in the London newspapers. It reached its culmination when Simon McGillivray accused Lord Clanricarde of making a practice of fleecing wealthy young greenhorns, and challenged him to bring a legal action for defamation, but nothing was done.

On 7 May 1827 John Auldjo was admitted as a law-student at Lincoln's Inn, but did not proceed to the bar. Instead he went back to France, where he became the first "Englishman" to climb Mont Blanc. The next year he published a Narrative of an Ascent to the Summit of Mont Blanc, on the 8th and 9th of August, 1827; it was dedicated to Simon

McGillivray. He spent much of the years 1831-1836 in Naples, with one excursion to the eastern Mediterranean. While in Naples he served as guide to Sir Walter Scott during his final voyage, and struck up an acquaintance with the novelist Edward Bulwer (later known as Bulwer Lytton), who dedicated to him the later editions of the novel Devereux (from 1836 on). Auldjo is said to have suggested to Bulwer the character of the blind girl Nydia in The Last Days of Pompeii. He continued to write about the places he had seen, and soon published two more books, Sketches of Vesuvius with short accounts of its principal eruptions from the commencement of the Christian era to the present time (1832) and Journal of a Visit to Constantinople and some of the Greek Islands, in the spring and summer of 1833 (1835). In recognition he was named Fellow of the Royal Geographical Society and a Fellow of the Royal Statistical Society. On 7 May 1840 he was elected a Fellow of the Royal Society, being proposed in the first place by Simon McGillivray. The same year he was one of the two trustees named in McGillivray's will.

He spent 1841 and 1842 in Spain and Portugal, but for the next fifteen years he virtually disappears from view. In 1856 he went through a financial crisis and left England, apparently for ever. In Paris in 1860 he married Caroline H. Hammet; they settled in Geneva, and proceeded to have two daughters, one of whom died in infancy. From 1870 until his death Auldjo served as acting British consul (unpaid), and then Consul, in Geneva (still unpaid). He died 6 May 1886 and is buried in the Chatelaine Cemetery there. His friends set up a marble tablet to his memory in the Holy Trinity Church at Geneva. 4

Auldjo's Masonic Activities. On 25 October 1826, John Auldjo, "of Trinity College, Cambridge," was balloted for and initiated in the Lodge of Antiquity, No. 2, London, Senior Lodge and prestigious. His proposer was the uncle of his new sister-in-law, Simon McGillivray. At the next meeting, 22 November, he was passed to the Second Degree, and also participated in the work of the evening by illustrating the Second Clause of the Second Section of the Lecture on the First Degree.

On 25 November 1828 he joined Somerset House Lodge, No. 4, at the same time as Simon McGillivray; he paid dues only to the end of 1830.

According to W. H. Rylands, Records of the first hundred years of the Royal Arch Chapter of St. James (No. 2) (1891), John Auldjo, "of 7 Lancaster Place", was exalted in, and joined, that Chapter on 6 March 1828. His street address was one of the residences of Simon McGillivray. In the years that followed, during his intervals in England, Auldjo filled minor masonic offices. He was one of the two Assistant Sojourners in his Chapter in 1829-30, and served as Master of Ceremonies of his Lodge in 1839. 5

In the spring of 1837 Auldjo was planning to visit Canada, where he still had property and connections. McGillivray gave him a warrant as his Deputy, chiefly to enquire into the state of the craft in Upper Canada, so that the authorities might determine what further measures were appropriate. It was late summer before Auldjo reached Toronto. He met with nine of the most distinguished masons of the city and gathered as much information as he could. It appeared that masonry was at a very low ebb indeed. The Provincial Grand Lodge had not met for some eight years. The brethren knew of only three lodges that were still active, and two of them were in effect dormant.

Auldjo drew happy auguries from the cooperation he met. All the brethren, he tells us, "expressed themselves to be highly delighted at the prospect of the revival of the Grand Lodge and promised to give their utmost aid in this good work, having no doubt that with a D.P.G. Master who would take trouble and had time to devote himself to his duties, Masonry would again flourish and afford many persons who had been separated from each other by various circumstances, the means of once more meeting on that beautiful pavement, where the asperity of political or religious differences has no sway and severs not the bond of Union and of Friendship".

On the advice of his informants Auldjo drew up a slate of Provincial officers. It was further arranged that the Provincial Grand Lodge should meet later in the year, when he returned to the city; the date set was 25 September. Auldjo's enthusiasm was contagious, and he tells us that he "succeeded in persuading many Masons who had deserted their duties to promise to rejoin their Lodge, and some of the Superior Officers of the Government signified to me their wish to join the craft.... I look for the happiest results when it be known that members of the Legislative & Executive Councils and some of the most distinguished persons of Society in Toronto have been initiated into our Mysteries".

He subsequently addressed a circular to the last known address of every lodge listed on the register, calling for information. Having done so much, he proceeded to Lower Canada, in connection with his business. But while there, word reached him in early September that his "only and Beloved Brother", Thomas Richardson Auldjo, had died at Naples of cholera on 7 July. 6 He had to return at once to Europe, to look after his brother's widow and infant children, and notified the Canadian brethren that the Provincial Grand Lodge must reset in abeyance until further instructions arrived.

On 10 October, after he reached London, Auldjo composed a report on his mission and gave it to McGillivray. He in turn delivered it, together with a supplementary report of his own, to the Grand Master.

Two years later, in October 1839, Auldjo was again planning to visit Canada, and McGillivray twice recommended that he be named Provincial Grand Master for one of the Canadian Provinces. He seemed well qualified. "He has enough of Masonic zeal to be active during his stay there, enough of Masonic knowledge to be useful, and his personal character and station in society would at once give him an influence that no stranger could easily acquire".⁷ He combined "the requisite station and influence in the Province with the necessary Masonic knowledge and zeal in the cause" and moreover he was "known in Grand Lodge".⁸

McGillivray's recommendation was not taken up, and he died the next year. Auldjo last appeared in the list of members of the Lodge of Antiquity, No. 2, in 1841, and he does not seem to have attended the Chapter of St. James, No. 2, after 1842. It almost appears as if he lost his masonic zeal with the death of his patron.

CONCLUSION

One would hardly want to claim that this specimen biography is perfect. There are still gaps in our picture of Auldjo, and we don't understand him as well as we should like. He was obviously a man of great natural ability who never had to work for a living, and perhaps never acquired the self-discipline to work at anything. We did find out the two main points we hoped to establish. He was chosen as Deputy Grand Master for Upper Canada because his brother was married to Simon McGillivray's niece, and McGillivray saw his evident talent. He didn't accomplish more here because, in the first place, his brother died and he had to return to Europe; and in the second place, perhaps, because he was not very good at sticking at anything.

In this paper, we have tried to do several things. We've said repeatedly that a biography is the easiest kind of paper to write; we've offered an example of the sort of thing that is out there waiting to be done, and I hope you found it interesting; and we have outlined the mechanical steps that you need to follow in composing a paper. They are, in order:

- (1) Find a topic;
- (2) Read about it;
- (3) Take notes as you read;
- (4) Review your notes;
- (5) Draw up a plan, and establish a thesis;
- (6) Write a first draft;
- (7) Revise your draft, and have it criticized;
- (8) Write your final version.

That looks like a long list; but if you take it a step at a time, it becomes quite manageable. So now, the secret is a secret no longer. You all know how to write a paper for

The Heritage Lodge. Go out there and get to work. We shall be waiting impatiently to hear the results of your researches.

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NOTES

1 See the entries 'Algeo', 'Auldjo', in George F. Black, The Surnames of Scotland (New York, 1962) 17, 38. Brief notices of John Auldjo are to be found in The Times (of London), 8 May 1886, page 10, and 18 May 1886, page 9; Frederic Boase, Modern English Biography, volume 4 (1908; reprinted London, 1965), columns 203-204; J. A. Venn, Alumni Cantabrigienses, part 2, volume 1 (Cambridge, 1940) 100. There is a longer memoir by J. M. Bulloch, Notes and Queries 166 (January-June 1934) 327-332. Details of his books are provided in the British Museum Catalogue and the National Union Catalogue. His collar jewel as Deputy Provincial Grand Master is mentioned AOC 24 (1911) 4 and Proceedings, UGLE, Quarterly Communication (5 September 1917), 233. By the courtesy of the United Grand Lodge of England I was permitted to publish a transcription of his report to McGillivray on his masonic mission to Upper Canada in 1837 (HCF 16/D/48), in the Proceedings, Grand Lodge of Canada in the Province of Ontario (1981), Appendix, pages 1A-9A (corrigenda: page 3A, line 20, for cooperation read co-operation; page 6A, line 11, for everything read every thing). His father receives an entry in Francis - J. Audet, Les Députés de Montréal (Montreal, 1943) 150-151.

The writer wishes to record his gratitude to the Board of General Purposes, United Grand Lodge of England, for permission to consult and cite unpublished documents in the Library of Freemasons' Hall, London; to the Board of General

Purposes, Grand Lodge of Canada in the Province of Ontario, for similar courtesies in Toronto; to the Public Archives of Canada, Manuscripts Division, for extending the privileges of research in their holdings in Ottawa; to Bros. T. O. Haunch and J. M. Hamill, whose kindness extended far beyond the line of duty; and to the following individuals who patiently furnished information from the material in their custody, or provided specialized information: Denis Bousquet and Michele Leroux, National Archives of Quebec, Montreal; J. Patricia Birkett, Public Archives of Canada, Ottawa; Shirley C. Spragge, Queen's University Archives, Kingston; N. H. Robinson, Librarian, The Royal Society, London; F. H. Thompson, General Secretary, Society of Antiquaries of London; Trevor Kaye, Sub-Librarian, Trinity College Library, Cambridge; and to June Hewitt, Victoria College, Toronto, for the efficiency and good humour with which she entered the manuscript of Auldjo's life on the word processor.

2 All five men are noticed in W. Stewart Wallace, The Macmillan Dictionary of Canadian Biography (fourth edition, revised by W. A. McKay, Toronto, 1978).

3 Marjorie Wilkins Campbell, McGillivray, Lord of the Northwest (Toronto, 1962), page 311.

4 The National Union Catalogue sets his death in 1856, but this is clearly wrong.

5 The information about Auldjo's masonic career was provided by T. O. Haunch.

6 Montreal Gazette, 2 September 1837.

7 John Ross Robertson, The History of Freemasonry in Canada (Toronto 1900), volume 2, page 156.

8 Robertson, volume 2, page 199.

WHOM THE GODS LOVE DIES IN HIS YOUTH

by

R. W. Bro. Peter de Karwin

Our brother Wolfgang Amadeus Mozart closed his eyes forever at the age of 35, on December 5, 1791.

No monument stands over the resting place of this genius who gave the world an inexhaustible treasury of music, without which the art of music would not only be gloomier, a more cold-hearted, a less varied thing, but without which music is simply not conceivable to those who know and love it.

Even the exact location of our brother's grave is not known; his remains have vanished ... but the treasury of his immortal music shall remain with us, to the end of time.

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Brother de Karwin then proceeded with a spectacular recorded production beautifully illustrated with over 300 colour slides and the strains of the master's music. The film concert opened with the magnificent splendour of the aurora borealis splashed silently across three large screens and then the soft strains of Mozart's Twinkle Twinkle Little Star. Throughout the 90 minute production and accompanied by beautiful slides depicting the life of Mozart amid the grand architecture of many of the great concert halls throughout Europe, portions of Mozarts music, as recorded by world famous orchestras, enthralled a large audience of masons from Ontario and surrounding districts.

The following information was extracted from the Grand Lodge Bulletin #4, March, 1966, which was originally researched by R.W.Bro. Peter de Karwin.

WOLFGANG MOZART

Wolfgang Amadeus Mozart was born in Salzburg, Austria, in 1756. He and his sister Anna who was 5 years his senior were the only surviving children of a family of seven. His father, Leopold, who was a versatile instrumentalist performed mostly as a court musician and composer to royalty in Austria. He was a fervent Catholic but had little regard for the priesthood and priestcraft. As early as three years of age the two children exhibited amazing talent in music. For over fifteen years Leopold paraded them before royalty and in musical circles in practically every large city in Europe and England with Wolfgang receiving most of the acclaim.

At six years of age Wolfgang appeared before the Elector in Munich and Frances I and Maria Theresa of Austria. A year later at Frankfurt the newspapers carried the announce-

ment that he would play the clavier, harpsichord and violin and instantly name all the notes played at a distance either singly or in chords. On a visit to England in 1764 young Wolfgang in a command appearance before King George III and Queen Charlotte played at sight compositions of Bach, Handel and others. During this time he began to show real talent as a composer of songs, sonatas and madrigals.

There were many sceptics who did not believe that his compositions were original. To put him to the test Louis XV of France caused him to be isolated at the court of Versailles for three weeks, giving him orders to compose a concerto for violin! The concerto, which he dedicated to Queen Adelaide, has scarcely been duplicated and has been down through the years been included in the repertoire of leading concert violinists. Under somewhat similar conditions at the request of Archbishop Sigismund, Mozart wrote an oratorio on the first and second commandments of Mark 12:30 "Thou shalt love ... thyself".

When Wolfgang was thirteen, the family was in Rome during Holy Week. On the Wednesday he attended the performance of the celebrated "Misere of Allegri" by the double choir in the Sistine Chapel. This music was considered so sacred and secret that any of the performers guilty of taking out copies of the music was subject to excommunication. Mozart rushed home and wrote complete scores for the two choirs. This can be considered as remarkable in that the music lacked perceptible rhythm and that he was not familiar with church music. On Friday Mozart returned for a repeat performance and to check the score for minor details. The Pope on learning of this extraordinary feat instead of excommunicating him conferred on him the "Order of the Golden Spur" and title Signor Cavalieri.

Between the years 1766 and 1791 Wolfgang produced over 1000 works of every known musical composition only a small fraction of which were published during his lifetime. At the relatively young age of 35 years he ranked with the men of musical genius - Bach at 65, Beethoven 57, Hayden 77, Handel 74 and probably the most versatile of them all. In the six months prior to his death, he composed the two memorable works - The Magic Flute and the Requiem. Besieged most of his latter days by his creditors, beset by family worries and wearied by physical and nervous exhaustion Mozart died on December 5, 1791.

FREEMASONRY IN AUSTRIA IN THE EIGHTEENTH CENTURY

The first record of a Lodge in Austria was in 1726. It was formed in Prague just 9 years after the formation of the Grand Lodge of England. By 1750 there were Lodges in major cities - Paris, Brussels, Rome, Milan, Vienna, Munich, Cologne. Pope Clement XII, noting the rapid spread of Masonry and the absorbing participation by many prominent Catholic laymen and priests proclaimed the first anti-masonic bull in 1738.

Mozart joined Crowned Hope Lodge in 1784 shortly after taking residence in Vienna. His biographer, Otto John, says "the high regard in which Masonry was held in Vienna was such that the most clever and educated and the best in society were members. Therefore, it is not surprising that he sought membership. The want of a form of liberty based on intellectual and moral education which was essentially felt in Vienna at that time was supplied by Freemasonry and Mozart thought it useful for him to be introduced into a circle of friends who studied great problems. The mysticism and symbolism of the craft had a great effect on his impressionable nature. Einstein says of him - "Perhaps he was driven to the Lodge also from his profound loneliness as an artist and his need for unreserved friendship. He was on equal footing with the nobility and the intellectually elite of Vienna".

MASONIC MUSIC COMPOSED BY MOZART

1. Masonic Cantata - 1785 for the Master of Benevolence Lodge.
2. Fellowcraft's Way - 1785 to celebrate his father being passed to the Fellowcraft Degree.
3. The Mason's Rejoicing - 1785 in honour of Von Born, a brother mason, who had made a great Metallurgical advance for refining of ores.
4. Masonic Funeral Music - 1785 in memory of two distinguished Masons.
5. Music for Opening and Closing of a Lodge - 1786.
6. Cantata - 1791 only remotely connected with Masonry.
7. A Little Cantata for Freemasons - 1791 for two tenors, a bass, a chorus and a small orchestra.
8. Four Masonic Songs.
9. Magic Flute - 1791.
10. Ave Verum - 1791 - four voices and strings - written a week before his death. It is a perfection of modulation and voice blending and falls in the category between church and masonic music.

The Magic Flute is one of the greatest miracles produced by Mozart. It was written in the last year of his life, during which he was tired, bedeviled by poverty, and depressed by a fashionable world which seemed no longer to appreciate him.

Emmanuel Shikander, a brother mason, a theater manager and a comedian of sorts approached Wolfgang with an offer equivalent to \$250 today (1966) to compose a popular fairytale opera that would have popular appeal to the lower and middle classes and also to permit Shikander to appear in the opera

as the head comedian. Instead he got a work of art unique in opera combining the gorgeousness of a pantomime with the solemnity of a ritual and the contemporary interest of a political satire. Shikander did not bargain for art and would in fact have feared it as a detriment to the box office. Although the opera grew out of Shikander's part as the librettist and Giesecke as his assistant, it was Mozart who wrought the miracle.

Although Mozart may have started in a lighter vein he soon changed the whole plot to produce an allegory on Free-masonry. It may well be that he sensed that he had not long to live. Mozart used the opportunity to present Masonry to its true light and to educate a people in this emancipation of other young people from the iron grip of the Catholic church as held by the Catholic Orders and the priesthood at the time. Probably no other opera so farcical in performance has so profound a message and meditation and so strong a faith in high power to present to mankind.

Mozart conducted the premier of The Magic Flute on September 30, 1791, in Vienna. The show was a big success, as popular with ordinary folks as a Broadway musical hit is today. But it was too late to benefit the exhausted little musician whose body was deposited in a pauper's grave a little more than two months later. By 1800 the opera had been performed over 200 times in 58 cities in Europe.

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FREEMASONRY AT SEA

by

V. W. Bro. Captain John Storey F.C.I.T., M.R.I.N.

In the year 1849 a ship was entering San Francisco Harbour when a Mason who was a passenger noticed a small white flag with a square and compasses on it being held over the side of an anchored vessel and being raised and lowered. He called it to the attention of the Captain and a boat was lowered. On arriving alongside the vessel showing the Masonic flag they found the deck in charge of a madman who had broken the Captain's arm with a hand-spike. The Captain had managed to get to his cabin and taking a piece of sheet from his bunk painted a square and compasses on it; he reached out from his cabin window as far as possible and waved it as a sign of distress.

A non-masonic source reports that a brig was driven ashore in bad weather in the harbour of Lima, Peru. The brig hoisted its Masonic flag and "at once, most of the ships in port sent their small boats to tow it off."

The Scottish Rite museum in Lexington, Mass. has a painting of the American Brigantine "Bogota" entering Hongkong Harbour about 1850 flying a blue flag with a white square and compasses on it. The museum's catalogue states that "the tradition of using Masonic flags at sea among American, English and other European nations, dates at least to the 1840s and 1850s. As we have seen above, the masonic flag was used as a distress signal and also as a recognition signal at sea; it was also used in port as an invitation for other Masonic Captain's to share the ship's hospitality.

I would like to take you across the Atlantic and give you some information about a certain Royal Naval gentleman, Thomas Dunkerley, who has been known in masonic history as "the first ambassador of the Craft and the brother who took masonry to sea" to quote from the book named after him. Thomas Dunkerley sailed on the H.M.S. "VANGUARD" for Canada on 7th March, 1760. Master Gunner Thomas Dunkerley had in his possession Warrant No. 254 from the Grand Lodge of England authorizing him to hold a lodge and make masons onboard the "Vanguard"; he also held a Warrant "to make, Pass & Raise masons onboard any ship or vessel".

From what we can presently trace he was the first responsible for holding the first ever lodge aboard a British Man of War.

You may recall the famous Battle of the Plains which was fought on 18th Sept., 1759 and two weeks later the British marched into Quebec. Six of the British Regiments which had assembled for the battle had lodges attached to them; five holding warrants from the Grand Lodge of Ireland. It is recorded that representatives of these six lodges met on 28th Nov., 1759 and it has been suggested that Thomas Dunkerley had been asked to obtain sanction for the holding of lodge meetings. This no

doubt resulted in his obtaining the Warrant in 1760. Incidentally there is record of a Brother Edward Gray having been made a mason onboard the H.M.S. "VANGUARD" on 2nd Oct., 1760.

Later Thomas Dunkerley joined the H.M.S. "Prince" where he initiated, and passed a Candidate on 29th March, 1762 - he raised him the following month. A lodge met onboard the H.M.S. "Guadaloup" when Thomas Dunkerley was onboard as a passenger - apparently this could hardly be called a separate lodge but without a doubt it met under the Warrant held by Thomas Dunkerley "to make masons on any ship or vessel." However, it is also without a doubt that the ship's own travelling or marina lodge was in operation because how otherwise could he have had the necessary number of lodge officers to conduct the ceremony.

Thomas Dunkerley rose from being a boy in a fatherless home who ran away to sea to being the Head of Masons in eight counties in England; he became Grand Superintendent of 18 Royal Arch Provinces and Grand Master of Knights Templar.

The Warrants of the "Vanguard" and the "Prince" were later used to start two famous lodges in England - The Prince Warrant was used to start the Somerset House Lodge" -- this new lodge appeared in the Engraved List as No. 279. In 1774 this lodge was absorbed by the "Old Horn Lodge" and is now the Royal Somerset & Inverness Lodge No. 4. The Vanguard Warrant was used to start the London Bridge Lodge No. 108.

Incidentally one of the greatest honours for the "Vanguard" was to give support to General Wolfe and his army of 8000 in the assault on Quebec - and we understand that Thomas Dunkerley was onboard at the time.

Thomas Dunkerley retired from the Royal Navy in 1763, became a lawyer and was called to the Bar. He then joined the Army and continued his Masonic career - details of which, for those who are interested, may be found in the excellent book "Thomas Dunkerley, a Remarkable Freemason" by Ron Chudley, to which I am indebted for most of the forgoing information.

During the Napoleonic Wars an incident was recorded in the Minutes of the "Ancient & Amicable Lodge No. 25, Liverpool" in the year 1826. The Provincial Grand Master considered it of sufficient importance that he sent an extract to Grand Lodge. The incident actually took place in 1806 and the extract is as follows: -

"Pickard's George Tavern, March 25th, 1806.
Brother George Waugh, a member of this lodge relates an Occurance of his having been captured in his vessel the 'Good Intent' of this port by a Spanish Privateer, and that through the particular good and mutual friendship in the Order of Masonry, Bro. Waugh asserted in Lodge assembled that the Captain of the Privateer who, being a Mason, had generously given up and restored to him the vessel and cargo; desiring Bro. Waugh to make the best of his voyage; but not to give any description of the Privateer nor would the Spanish Captain give up his name ---

therefore this information is inserted for the good of masonry in general and by the Order of the Chair.

Signed by M.M., S.W., J.W., and the Secretary."

During the Peninsular War when Napoleen was being forced to retreat after his disasterous expedition into Russia at the end of the 1812 and early 1813 the following so called Marencourt Incident is worth relating:-

It was at a time when the relationships between the English and the French were at an all time low in consequence, the story affords a striking tribute to the disinterestedness and self-sacrifice cultivated by the spirit and genious of Masonry.

The schooner "United Sisters" under the command of Captain Webb was boarded and plundered about four miles off the South Coast of England in the English Channel by the French Privateer "Le Furet" commanded by Captain Louis Marencourt. Captain Webb was detained onboard the French Vessel for a couple of hours when the English sloop "Three Friends" came into sight -- this vessel under the command of Captain Campbell was also captured by the Privateer. When Captain Marencourt found that the "Three Friends" had no cargo of any value onboard he gave orders for her to be scuttled and sunk. However, when Captain Marencourt was going through the papers of the Three Friends, he came across Captain Campbell's certificate as a Master Mason. He then immediately countermanded the order and restored Captain Campbell his ship. Captain Webb of the "United Sisters" would not appear to be a Mason; however, mason or not it is certain that Captain Marencourt also set him and his crew at liberty and restored their ship. When Captain Campbell was set at liberty - there were no conditions demanded by Captain Marencourt whereas Captain Webb was required to swear in oath that he would faithfully observe his compact which was to make every effort possible to obtain the release of the Master and crew of the French schooner "Confiance" which the British had recently captured. Captain Campbell signed a "carte d'echange" that he also would do everything possible in his power as a Master Mason to assist in obtaining the release of the crew. Apparently about a year later Captain Marencourt was captured by an English Naval vessel and was duly interned a prisoner of war in England. It was some time before word reached Captain Campbell's Lodge No. 13 (Limerick & Rising Sun Lodge No. 952), Limerick. Lodge No. 952 transmitted a copy of the resolutions of the Lodge to the Grand Master of Ireland along with a complete report of the incident in the hope that something might be done to obtain the release of Captain Marencourt. Although a thorough search has been made of the records appertaining to that incident it is not quite certain whether Captain Marencourt's release, which took place soon thereafter, was as a direct result of Masonic intervention - but it could well be. It was in the year 1813 that the lodge voted the silver vase of value £100 to Captain Marencourt with an address. The following inscription is on the vase:-

"To Captain Louis Marencourt of the French Privateer "Le Furee"- To commemorate the Illustrious

Example of Masonic virtue his conduct to Captain Campbell displays the Bretheren of Lodge No. 13 on the Registry of Ireland Present and Dedicate this cup - Limerick, May 1, 1813. On 2nd Feb. the Brig "Three Friends" became the prize of the "Le Furee". The signals of Masonry were exchanged between the Commanders and instantly Captain Marencourt bestowed his ship and his liberty on Captain Campbell."

Efforts were made to present the Cup through the Grand Lodge of France, however, it was learned that Captain Marencourt had left France and had died in Africa after which the cup was returned to the Lodge who have it in their possession to this day. Incidentally, Lodge 952 still meets today.

About the same time 10th, Sept. 1813 the Brig "Friends Increase" was captured by the French Privateer "Comet" commanded by Captain Cugneau whilst on a voyage from Messina to Bristol with a cargo of oil, wine, almonds and pumice stone. When Captain Guthrie of the "Friends Increase" went onboard he made himself known to Captain Cugneau as a Mason. In consequence of finding that his prisoner was a Mason Captain Cugneau immediately released him together with his whole crew and at the same time returning the vessel and cargo valued at £8000.

The procedure appears to be similar to that of the Maren-court Incident. Captain Guthrie gave an undertaking that on his return to England he would do his best to obtain release of an equal number of French prisoners of war. However, his vessel did not arrive back to Bristol until some two months later when Captain Guthrie immediately informed his lodge, the Union Lodge No. 213, when an entry was made. In the Minute book for Nov. 11th, 1813 is a full account of the steps made by the lodge in taking the matter to Grand Lodge requesting the M.W. Grand Master H.R.H. the Duke of Sussex to do whatever was possible to accomplish the object of release of prisoners of war. This is recorded at length in the Transactions of A.Q.C. Vol. XVIII page 153 under the title of Masonic Chivalry.

Our next story comes from the Pacific. It was a ship-wreck which was responsible for bringing organised masonry to the islands of Hawaii in the year 1841. The whaling ship "Ajax" out of France, rammed and sank the Whaler "Anna Maria" in the Pacific Ocean. The crew of the Anna Maria were all picked up and the "Ajax" drydocked in Honolulu, Hawaii. The "Ajax" was commanded by Monsieur LeTellier; this gentleman had with him documents that commissioned him to "set up (masonic) lodges in the Pacific Ocean and elsewhere on his voyages, to issue warrants, to call upon the Supreme Council for Charters, to make Masons on sight, and to forever be given grand honours upon his appearance in any Lodge of his creation". He was styled the "Grand Deputy of France" for the Grand Orient of France. He found in Honolulu a conglomeration of men from many countries among whom many were masons. Apparently, Mr. Le Tellier called a meeting of a few well chosen men to whom he disclosed his credentials. To cut a long story short Le Tellier organised the Lodge le Progress do l'Oceania onboard the "Ajax" on 8th April, 1843. Little is known of this particular

meeting or subsequent meetings as the records were destroyed by fire. However, the facts have been verified by records of the parent organization in France. Thus, freemasonry was introduced to the Islands, and in fact we understand to the whole of the Pacific hemisphere west of the Mississippi River in America aboard the Barge "Ajax" in a room lighted by the fluttering wicks of whale oil lamps. Soon after this took place many men of the islands deserted and went to California during the Gold Rush. The Grand Lodge of California officially opened on 19th April, 1850 and Hawaiian Lodge No. 22 came into being in the city of Honolulu in February, 1852. The Grand Lodge of California attributes its formation to two groups - the Seafarers, those masons who came to California by sea and the Wayfarers, who came overland. The beautiful Masonic Memorial Nob Hill in San Francisco has a large stained glass window honouring the seafarers who helped to found and settle California.

Many Captains of ships were authorized to open and organise lodges where ever they may settle. They were better known in those days as Marina Lodges. Apparently between 1637 and 1767 many thousands of ships, both marine and naval had travelled to and from the Orient -- a high percentage of these ships had with them their own travelling lodges. It was towards the end of the 18th Century that American ships began to arrive in the Orient - headed by the Empress of China in 1784. It was reported that practically every American vessel of any size had its own travelling lodge. Very friendly relations existed between the English and the Americans at that time. Unless it can be proven otherwise it can be said that this was the product of freemasonry and its basics of brotherly love, relief and truth. And, according to masonic records, many of our American brethren as well as their male off-spring served under the banners of English, Irish and Scottish Lodges.

Furthermore there was the movement of Naval vessels carrying to the outposts of the British Empire regiments of troops destined for garrison duties and also to protect trade with Britain. Apparently each regiment had its own travelling lodge and several of the naval vessels were equipped to hold their own masonic ceremonies. In those days the percentage of masons in both branches of the Services (Military and Naval) was known to be high.

There are many reports about masonry and seamen. One such describes how a ship master, member of a lodge, saved the lives of nearly five hundred men women and children by taking them out to sea when a revolution broke out in a West Indian port. Another about the sentinel who would be walking the decks to ensure there were no cowans or eavesdroppers about when the lodge was meeting down below in the cabin. In the year 1872 the Brigantine "Mary Celeste" sailed from New York bound for Gibraltar. Some weeks later she was found underway at sea about 600 nautical miles west of Portugal in fine weather but not a soul onboard. Among the list of effects found onboard was an envelope containing two freemasons' documents. A possible clue to the nature of the documents was found in a magazine article on the mystery which appeared many years later which stated that "Captain Briggs had frequently called at Gibraltar and was a member of St. John's Lodge of Masons at that port."

There has always been the problem of advancement in the Craft for those who go down to the sea in ships, as I know from personal experience. The following is an extract from the Minutes of the Antients Grand Lodge for Dec. 4th, 1771: "there were many Members of lodges who from their profession in Life (the Sea for example) that could never regularly attain that part of Masonry, tho' very deserving men and humbly moved that might be considered in the New Regulations." This was with reference to the old "passing the Chair" ceremony which was necessary in those days prior to acceptance for membership in the Royal Arch. This by the way is no longer necessary in our jurisdiction.

In the context of "Masonry at Sea" there is another angle to which I must refer.

On May 24th, 1850, the foundation stone of Horsburgh Lighthouse was laid with full Masonic honours and ceremony. This was in consequence of an invitation by the Governor of Singapore. Horsburgh Lighthouse was erected on some rocks about 25 feet above sea level and about 6 miles off the East Coast of Malaya at the Eastern Approaches of the Singapore Straits. This is an area where the tides are very strong, rain squalls frequent and where pirates are rampant even to this day. The Lighthouse was named after Captain Horsburgh the famous hydrographer who was responsible for charting the waters of South East Asia. It was considered to be of such great importance that the local press referred to it as "The First Phoros of the Eastern Seas" and also the "Lighthouse for all Nations". How many ships that were lost prior to the building of this lighthouse is not known but it is recorded that between 1824 and 1851 at least sixteen large ships were lost on that reef which bears the name Pedra Branca. This area was notorious for pirates and many hapless ships stranded on those rocks became easy targets. Few men ever lived to report such attacks as the pirates had no compunction in murdering the whole crew in order to destroy all evidence. Incidentally the foundation stone of Raffles Lighthouse, the southern most point of Asia and in the middle of the Singapore Straits was also laid with full Masonic Honours about four years later.

My Brethren, I am sure few of us realise how much we owe to our sea faring brethren. Many of you will recall marine terms in our rituals e.g. "where the tide ebbs and flows twice in a day" - "wood brought down from Lebanon to Joppa by sea for the building of the Temple"; in the Royal Ark Mariners Degree - the building of the Ark and the use of the tools in its construction - the square and compasses, the compasses onboard ship are usually referred to as dividers and are in constant use in the chart room for the measuring of distances on the charts, to mention only a few of them.

H. L. Hayward in his essay "The Saga of our Sea Captains" wrote that "the spread of Freemasonry throughout the world followed the sealanes of commerce from the Mother Grand Lodge in London to the ports and colonies in fifty and sixty countries over the face of the globe."

Lodges were formed where ever a regiment formed a garrison, where ever immigrants settled, where ever traders put down their

roots. However, I am sure that the enthusiasm for masonry was essentially carried on through the faithfulness of the seamen on the ships that carried the troops, immigrants and traders, especially during the long arduous voyages in cramped conditions with poor food and no entertainment. I am sure meetings were arranged, degrees worked, discussions carried on which were in fact the actual basis of the lodges formed when the voyages ended and the passengers landed.

To me it seems quite natural that Seamen the world over have been and are attracted to Freemasonry. The "Brotherhood of the Sea" is almost synonymous with the Brotherhood of Masonry -- the basic principles of brotherly love, relief and truth could well be interwoven throughout these two great brotherhoods. It is said that seamen speak the same language and there is no doubt but that Masons certainly do as well.

A Historian of one of the old Main Lodges wrote in the middle of last century:-

There is no class of people to whom the Masonic ties are more dear than those of seafaring men. Separated as they are from home associations, sailing perhaps many months on long voyages often to foreign countries and among strange people there is a natural longing for a friendly clasp of the hand and a hearty welcome. The Masonic Lodges erected in every part of the world stand as a beacon; light guiding them into that haven of companionship where the Masonic wanderer finds cordial greeting and where he is made to feel at home among friends."

In my research for material for this paper I have come to realise the tremendous debt we "Overseas" masons owe to the infusion of inoculation of Masonry into men of all trades and classes. Some sources state that Freemasonry is an off-shoot from or a development of the Ancient City Guilds which go back to Biblical times - this could well be but this is the subject for another paper.

My Bretheren, I am deeply concious of our need for the drastic application of the principles of our Craft. Throughout my talk I have made reference to the basics of Brotherly Love, Relief and Truth. I have given examples of how these principles were applied among seamen in the past. I am sure most of you know from first hand experience just as I do of how much we have been helped in times of need. So in conclusion I would like to relate a short true story of an incident which took place in Africa not so long ago.

While his parents were away a young boy of 12 returned to find the small crude dwelling which was his home to be on fire - it was a raging inferno. For a moment the boy hesitated then plunged into the flames and came back with his baby brother in his arms. The villagers crowded around and congratulated him on his bravery. "What made you do it?" he was asked, the young man replied quietly "I heard my brother cry."

It is quite possible that many of you have heard this story before but how many of you have heard your brother cry and then

done something about it.

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DISCUSSION

Following the presentation, Brother Storey responded to several informal questions:

Q. In the event of a 'Lodge at Sea', were only the officers members of the lodge?

A. Within the lodge both officers and crew were members, there were no differences or rank distinctions within the portals of the lodge.

Q. Your paper was most interesting and points out the important contribution made by the early sea faring brethren in spreading masonry throughout the world, may I ask if there are instances where lodges meet on board ships in modern times?

A. One must remember that ships of the 18th century were at sea for many months at a time and that the principles of Freemasonry had a great deal of appeal to men who shared the perils of the sea. Today there is not the same need, when we consider the speed with which modern vessels can cross large bodies of water. However, even today I understand that lodge meetings have been held on such ships as the Queen Mary and the Queen Elizabeths, but whether they officially held Warrants I can't be certain.

Q. You mentioned that some Captains of pirate ships were masons, is this behaviour not contrary to the principles of Freemasonry? or were the "Pirateers" operating on a code of ethics peculiar to masonry where this common bond provided certain immunities?

A. You have answered the question yourself.

R.W.Bro. Ed Drew, in expressing the thanks of the Lodge, reminded the Brethren that V.W.Bro. Storey was also a member of The Heritage Lodge and with his impeccable credentials was eminently qualified to address the subject of Freemasonry at Sea. In paraphrasing the old adage, Bro. Storey has a Lodge in every port. It was a joy to listen to the perfectly delightful presentation and Masonic feeling among early sailors did indeed temper the penalties of being "bound in irons" or given the "lash".

NOTE: Anyone wishing to learn more about Thomas Dunckerley may do so by obtaining a copy of a new book titled "Thomas Dunckerley - A Remarkable Freemason" by Ron Chudley. The book covers his Provincial activities in Craft and Royal Arch; his role in Knights Templar; his activities overseas and how he spent the early years of his life in the Royal Navy forming lodges on board the vessels he served upon; and most remarkable of all, how he learned that he was the natural son of King George II and the efforts he went to in establishing this.

Copies may be purchased at £8.75 (\$20.00 U.S.) from Q.C. Correspondence Circle Ltd., 60 Great Queen Street, London WC2B 5AZ.

ABOUT THE AUTHORS

R. W. Bro. Peter de Karwin

Was born in Vienna and came to Canada with his wife and daughters some 34 years ago.

He has Master of Science Degrees in Mechanical and Electrical Engineering and is an Honorary Member of the University of Toronto.

He is a Registered Professional Engineer in the Province of Ontario, and is currently Supervisor for Systems and Testing for the Metropolitan Toronto Board of Education.

Brother de Karwin was Initiated, Passed and Raised in Alpha Lodge No. 384, Toronto District 7.

In 1971, he was elected Grand Junior Warden of the Grand Lodge of A.F. & A.M. of Canada in the Province of Ontario and travelled extensively throughout the Jurisdiction.

In 1976, he was Coroneted an Honorary Inspector General 33° of The Ancient & Accepted Scottish Rite of Freemasonry.

R. W. Bro. Wallace E. McLeod

Wallace McLeod was born in Toronto, Ontario in 1931. He obtained his B.A. Degree from the University of Toronto and his M.A. and Ph.D. Degrees from Harvard University. Dr. McLeod is now Professor of Classics at Victoria College, University of Toronto.

Brother McLeod was initiated into Masonry in Mizpah Lodge No. 572, G.R.C., Toronto, in 1952, and served as Worshipful Master in 1969. He served on the Board of General Purposes of the Grand Lodge of Canada from 1972 to 1982. He is a Charter Member and was active in the organization of The Heritage Lodge, No. 730. He was made a honorary member of a number of lodges in this jurisdiction, and in 1983 he received the signal honour of serving as Worshipful Master of the premier lodge of research, Quatuor Coronati, No. 2076, E.R., London, England; the first North American to be so recognized in the ninety-six years of the lodge's existence.

He is a Member of the Philalethes Society, and Chairman of its International Relations Commission. He is also a member of the Society of Blue Friars, and an honorary member of Ancient Landmarks Lodge, No. 3579, Bloomington, Illinois. He was the Anson Jones Lecturer for the Texas Lodge of Research in 1983, received the Delmar D. Darrah Medal of Ancient Landmarks Lodge in 1983, and in 1984 he was given the Distinguished Service Plaque of Virginia Lodge of Research. Brother McLeod has written or edited several books for the Grand Lodge of Canada in the Province of Ontario, and for the Masonic Book Club.

V. W. Bro. Captain John Storey, F.C.I.T., M.R.I.N.

Was born in Wallsend on Tyne, England, November 9, 1910. He became a Master Mariner in 1935 and is a member of the Honourable Company of Master Mariners and a member of the Royal Institute of Navigation. Since 1979 he has been Master (Great Lakes Div.) Company of Master Mariners of Canada.

He is a Past President of the National Body of Canadian Pensioners Concerned Inc.

Captain Storey was initiated in Lodge Hanyang No. 1048, Grand Register of Scotland, in Seoul, Korea, April 19, 1961. He was Worshipful Master of Horsburgh Lodge No. 2533, E.C., in Singapore in 1967. He has affiliated with 8 Craft Lodges in Singapore, Hong Kong and London, England, and is a Founding Member of Mustapa Osman Lodge of Installed Masters, 1970, in Malasia. He is also a member, 1975, of Wellington Square Lodge No. 725, G.R.C.

Brother Storey has held 5 Grand Lodge Offices from 1969-74 of the E.C. and S.C. in the Eastern Archipelago, the Middle East and the Far East.

However, his major activities have been in Capitular Masonry where he has been a member of no fewer than 29 bodies, 5 of them as a Founding Member. He currently resides in Etobicoke, Toronto.

LETTERS TO THE EDITOR

The following is extracted from a letter received from C.N. Batham, Secretary of Quatuor Coronati Correspondence Circle. Brother Batham is reponding to the paper title "Re-Birth of Freemasonry in Continental Europe" as published in the Proceedings Vol. 6, No. 4, May, 1983.

24 August, 1983.

Dear Bro. Pos:

A copy of the May, 1983 Proceedings of The Heritage Lodge No. 730 has just arrived and once again I was very much impressed with both the standard of its production and its contents.

You may know of my interest in European Freemasonry and I was therefore especially pleased to read the paper by Bro. Andrew. However, in the interests of accurate reporting there are some statements that cannot go unchallenged.

In the first place he says that Masonry is completely forbidden in Spain and this was certainly the case under General Franco but not since then. As a matter of fact quite recently a new Grand Lodge of Spain was consecrated by the Grand Master of La Grande Loge Nationale Francaise and I was present in Madrid for that ceremony though I hasten to say in my capacity as a French Grand Officer. This new Grand Lodge is working perfectly regularly and has already been recognized by quite a number of Grand Lodges though not yet by England, Scotland or Ireland though I anticipate that this will not be long delayed.

The position in Belgium is certainly complicated as there are three Grand Lodges which is excessive for such a small country. The Grand Orient of Belgium is irregular as is the Grand Lodge of Belgium which he mentions. However, I am sure that he intended to refer to the Regular Grand Lodge of Belgium which, as its name implies, works regularly and is widely recognized by other Grand Lodges.

Further the Grande Loge Nationale Francaise does not recognize Switzerland (Alpina) and on this question Bro. Andrews memory must be faulty.

Further Freemasonry in France does not date back to 1721. In spite of widely repeated legends of lodges dating from as early as 1685, all of which are very definitely untrue, the first masonic lodge in France was the one established in Paris in 1725 by Charles Radcliffe and other Stuart supporters. When the Grand Lodge of France was founded is unknown but it was probably in 1728. What is definite is that the Duke of Wharton was its first Grand Master and he died in 1731. Towards the end of the century there was a break-away movement but after the Revolution the Grand Lodge of France and the Grand Orient of France combined and from then until the present time it has been known by

the latter name. It is therefore incorrect to say that the Grand Lodge of France was revived in 1894. It was brought into being by the Supreme Council of France and had no connection at all with the 18th century Grand Lodge of France apart from having the same name.

Finally Bro. Andrew is wide of the mark in saying that there are only 85 lodges on the register of the Grande Loge Nationale Francaise as there are just over 300.

Nevertheless it is very refreshing to find someone who was a member of that Obedience spreading the Gospel in Canada.

Yours sincerely and fraternally,

C. N. Batham.

IN MEMORIUM

R. W. Bro. Thomas E. Greenaway

Initiated into Masonry in Reba Lodge No. 515, Brantford, on April 9th, 1920. Worshipful Master of Reba Lodge in 1937. District Deputy Grand Master of Brant District 1954-55. Appointed to the Board of General Purposes from July 1965 to July 1971. Honorary member of St. George Lodge No. 243 on April 28, 1972. Secretary of Reba Lodge No. 515 for 25 years 1957 to 1982. Member of The Heritage Lodge No. 730. Member of Murton Lodge of Perfection, Hamilton Chapter of Rose Croix and Moore Sovereign Consistory. R.W.Bro. Greenaway was presented with his 60 year pin on April 28, 1980 by M.W.Bro. N. R. Richards. Passed to the Grand Lodge Above February 4, 1983.

V. W. Bro. Randall D. Langs

Initiated into Onondaga Lodge No. 519, October 25th, 1955. Worshipful Master of Onondaga Lodge in 1972. Appointed Grand Steward in July 1975 in recognition of his leadership in several District workshops. A Charter Member and active in the organization of The Heritage Lodge No. 730. Member of Murton Lodge of Perfection, Hamilton Chapter of Rose Croix and Moore Sovereign Consistory. Passed to the Grand Lodge Above March 21, 1983.

W. Bro. Henry Johnston Armstrong

Initiated into Temple Lodge No. 649 in 1928. Affiliated with The Heritage Lodge No. 730 May 16, 1979. Passed to the Grand Lodge Above March, 1984.

R. W. Bro. Allyn Ralph Fast

Initiated into Acacia Lodge No. 580, London West District in 1954. Affiliated with Palmer Lodge No. 372, Niagara District B. Affiliated with The Heritage Lodge No. 730 in 1981. Passed to the Grand Lodge Above, April 30, 1984.

As some trees are evergreen
And withereth not with winter's breath;
So some memories survive,
Unchanged - untouched by life or death.
Time scatters not the golden leaves of memory;
They fade not as the years depart
But grow unceasingly in the gardens of the heart.

R.W.Bro. Willard Gordon

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THE GRAND SECRETARY

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